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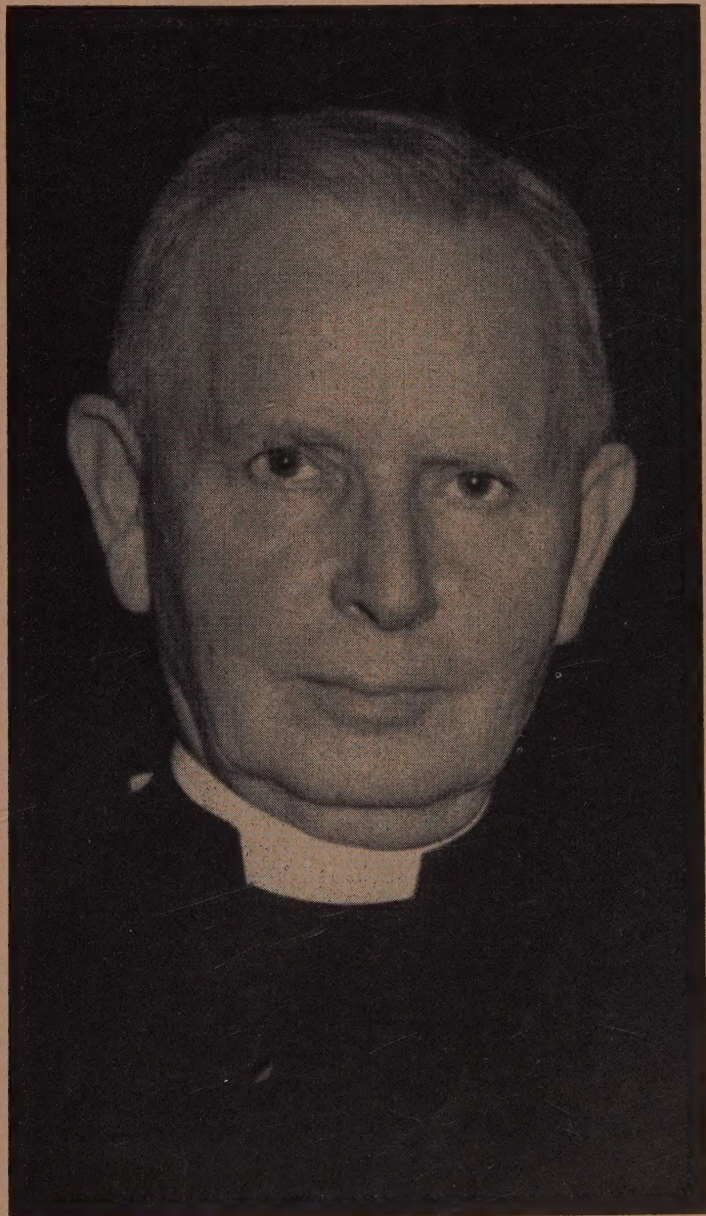
page 9:

## What the Pope Really Said

page 8:

## Korea's New Worker Priest

Bishop Penick: "God continues and  
completes what He has begun in us. . ."  
[page 5]

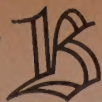


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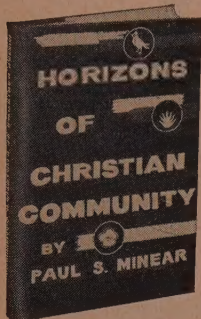
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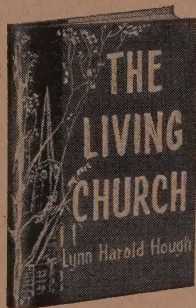
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## LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words. (Most letters are abridged by the editors.)

### Faith and Heresy

Congratulations on those wonderful articles upholding our credal faith in the Virgin Birth, Passion, Resurrection and Ascension against modern heresy [L.C., March 15, 22, and 29]! I protested the sale of the *Witness* magazine in the vestibule of the Los Angeles cathedral, but got nowhere — some talk about freedom of speech but no comfort and encouragement in upholding the traditional faith of our Catholic Church. It is an awful thing for these modern teachers to tear down the faith of our Fathers to our children. It were better that they — the modernists — leave the Church, if they cannot believe in the mighty acts of Jesus Christ, rather than mislead the faithful. How they live with their own consciences, I do not know.

It seems to me that if they believe in the tenets of the Deists, Unitarians, or some fringe Protestant sect, then it would be more comfortable to go into another religion. There must be some smugness or selfish egotism in their make-up in wanting to destroy our Church.

D. W. PHILLIPS  
Sierra Madre, Calif.

When one looks for authority — so that obedience might again be established in Eden — one looks to the Holy Catholic Church, established by our Lord, giving to His Apostles the continuity of the faith. This faith once delivered to the saints must be as well guarded as was the Ark of the Covenant. Through the chosen race that guarded it well our Lord was able to come to earth to redeem us.

Many Episcopalians want to call the Church of the Anglican Communion (Catholic, as is the Eastern, and the Roman) the bridge Church. It is a bit beyond imagination to consider the Church being established on a bridge, anymore than on a road. However it might be on both; and if so, is it well guarded against irreverent hordes, religious though they might be?

Christianity must be joyfully reverent to be real.

MARTHA LEE DOUGHTY  
(Mrs. George L.)  
Onancock, Va.

I have been following with considerable amusement these last weeks the editorials and letters on heresy. Beyond the Scriptures (which were preserved to us as they stand, by the authority of the Church), what new and immutable source of information — necessarily superior to the Holy Spirit who admittedly provided the original light (since this is now in question) — does the Church have, to warrant either revision or wholesale retraction?

Would it not be more honest to admit that we have here a plain case of "If you can't lick 'em, join 'em"?

Of all that has been said pro and con, everyone seems to have forgotten one thing: Our God is a living God, and it is He who in the end will judge us, and the standard

will not be our own puny conception either individually or collectively as "the Church of what truth is, but His own unalterable dictum of which Christ said, "Heaven and earth shall pass away, but My Word shall endure forever."

Mrs. C. L. BLUM  
Housewife

Indianapolis, Ind.

### Toadstool?

That I should have lived to see such a monstrosity masquerading as an Episcopal church I am referring to the church shown on the March 8 cover, award winning St. Mark's Storrs, Conn.

It is strange that the Church Architectural Guild of America did not know that the Episcopal Church is built along symbolic lines. Everything in our Church has a meaning.

The church pictured here looks like the entrance to some huge stockyards or circus grounds or something!

Our historic Church is full of symbolism even the church building carries this out. The cruciform plan should have been used. Our church built with due attention to symbolic detail is an education in itself to any congregation of worshippers. What is said from the pulpit should not be contradicted by the building in which the words are spoken.

Again I say this huge excrescence rising from the ground with an entrance that looks like a giant toadstool is not a fitting place for Episcopalians to worship.

MARY BELLE WALKER  
(Mrs. Joseph R.)

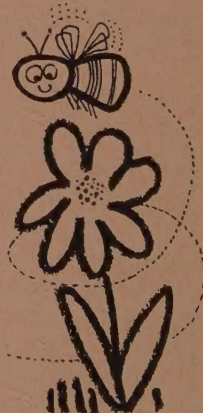
Petersburg, Va.

### Decoration Turned Symbol

Congratulations on your wit! As the clergy move from parish to parish a fitting symbol indeed [L.C., March 29 and below] is "the busy bee flitting from flower to flower gathering honey" (not money)!

(Rev.) D. BERNARD HARRISON  
Priest in charge  
St. Margaret's Church

Menands, N. Y.



### ANGLICAN CYCLE OF PRAYER

April

19. Eastern Oregon, U.S.A.
20. Eastern Szechwan, China
21. Easton, U.S.A.
22. Eau Claire, U.S.A.
23. Edinburgh, Scotland
24. Edmonton, Canada
25. Egypt and Libya

The Living Church



# The Living Church

Volume 138 Established 1878 Number 16

A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.

## STAFF

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## DEPARTMENTS

Around the Church	13	Editorials	9
Big Picture	4	Letters	2
Books	12	News	5
Deaths	15	People and Places	15

## FEATURE

New Kind of Priest	John B. Whelan	8
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## THINGS TO COME

### April

19. Third Sunday after Easter
20. Meeting of the Girls' Friendly Society, World Council, in Sydney, Australia, to 26.
22. Annual meeting, U. S. Conference for World Council of Churches, to 24.  
Meeting of the Executive Committee of Church World Service, National Council of Churches, in New York.
25. St. Mark
26. Fourth Sunday after Easter
28. Meeting of the National Council, Greenwich, Conn., to 30.
29. Conventions of Nebraska, to 30, and Maine.
30. Meeting of National Council's committee to survey overseas missionary work, to May 1.

### May

1. St. Philip and St. James  
Consecration of the Rev. William F. Creighton, as coadjutor of Washington.  
Bethlehem convention, to 2.
3. Rogation Sunday  
Indianapolis convention, to 4.
4. Rogation Monday  
Conventions of Washington and Pennsylvania.

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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**A**lmighty God,  
who showest to them  
that are in error the light  
of thy truth, to the intent  
that they may return  
into the way  
of righteousness;  
Grant unto all those  
who are admitted  
into the fellowship  
of Christ's Religion,  
that they may avoid  
those things  
that are contrary to  
their profession, and  
follow all such things  
as are agreeable  
to the same;  
through our Lord  
Jesus Christ.  
*Amen*

### **Admitted into the Fellowship**

The baptismal font of Trinity Church, Morgantown, W. Va., is of white Indiana limestone with shell, rose, and pomegranate carvings. Its cover is a 16th-century wood carving of the baptism of Jesus by John the Baptist.

The carving was obtained through the efforts of Joseph S. Farland, now ambassador to the Dominican Republic, and a member for many years of the Morgantown parish. It was presented to their church by the people of the parish as a thank offering for the work of Bishop Strider, now retired bishop of the diocese of West Virginia.

The ancient Collect for this Sunday (reprinted above from the Book of Common Prayer) alludes to the sacrament of Holy Baptism when it speaks of "all those who are admitted into the fellowship of Christ's religion."



# The Living Church

*A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.*

**Third Sunday after Easter  
April 19, 1959**

## **EPISCOPATE**

### **The Senior Active Member**

The Rt. Rev. Edwin Anderson Penick, D.D., sixth bishop of North Carolina, died on Monday night, April 6, in North Carolina Memorial Hospital in Chapel Hill after an illness of three weeks. His 72d birthday was on April 4. He was the senior active member of the House of Bishops and was to have retired in June.

Bishop Penick was born in Frankfort, Ky., in 1887. He was the son of a clergyman, Edwin Anderson Penick, Sr., and the nephew of Charles C. Penick, missionary bishop of Liberia. He attended schools in Arizona and New Jersey and the Sewanee Military Academy. He was graduated from the University of the South (where he was a champion tennis player) in 1908, and he took the M.A. degree from Harvard before attending the Virginia Theological Seminary in Alexandria. He had been awarded honorary degrees by Sewanee, Virginia Seminary, and the University of North Carolina.

Bishop Penick was ordained to the priesthood in 1913. He served churches in Bennettsville, Dillon, Mullens, and Marion, S. C., before becoming rector of the Church of the Good Shepherd in Columbia, S. C., in 1914. He served as a chaplain during the First World War. In 1919 he was elected rector of St. Peter's Church in Charlotte, N. C., and was elected bishop coadjutor of North Carolina in 1922. He became diocesan in 1932.

During his episcopate the diocese of North Carolina doubled in membership. And the population of the state moved rapidly from a rural and agricultural society to urban life. The great achievement of his episcopate was in having the Church prepared in the growing metropolitan centers. Missionary expansion was made possible, in large part, by the North Carolina Episcopal Church Foundation, which was established at the bishop's request four years ago as the result of a half million dollar capital funds campaign.

The bishop's service in North Carolina was also marked by his organization of young people's work and his leadership in education for Negroes.

Bishop Penick's statement on race relations delivered to his 1956 diocesan con-

vention can be described as one which can be accepted by Southerners and understood by Northerners [L.C., May 27, 1956]. In the statement, which was adopted as the sense of the convention, the bishop pointed out:

"The knowledge of what God wants us to do in solving life's most serious problems is a slowly evolving, progressive experience. It does not come suddenly, and never comes under pressure. It calls for waiting. My conviction that God continues and completes what He has begun in us and in society is the reason why I am constrained, not only by realistic reasoning, but by religious principles to be a 'gradualist.'"

He said that these things to him indicated the direction in which a solution to the integration question lies:

"(1) The Supreme Court of the United States is the highest tribunal of this nation. Its decisions are final.

"(2) It is my duty as a good citizen to obey the law of the land. This conforms to St. Paul's admonition: 'Let every person be subject to the governing authorities.'

"(3) I am under serious obligation to 'think and do such things as are right, knowing that no permanent answer to life's questions can rest upon any other foundation than righteousness.'

"(4) I accept the Christian doctrine of man, namely, that we are all created by God the Father, redeemed by Christ the Son, and sanctified by God the Holy Spirit. To distinguish and differentiate between men is right; to discriminate against them is wrong.

"(5) I believe that justice is not man-made, but comes from God; that it is a balanced thing, impartial, impersonal, giving preference or advantage to no man at the expense of any other. I believe that justice is invincible, incapable of being set aside by emotion or false reasoning, and eventually, in all cases, for all people, will prevail."

The 1959 annual convention of the diocese was to have included several special events as a testimonial to Bishop Penick. The Presiding Bishop was to have made an address and a testimonial dinner was to have been given in gratitude for the 37 years of his episcopate.

Funeral services were conducted on April 8 at the Church of the Good Shepherd in Raleigh. Bishop Penick will be succeeded by the Rt. Rev. Richard Henry Baker, D.D., who was consecrated as bishop coadjutor of North Carolina in 1951.

Bishop Penick is survived by his wife,

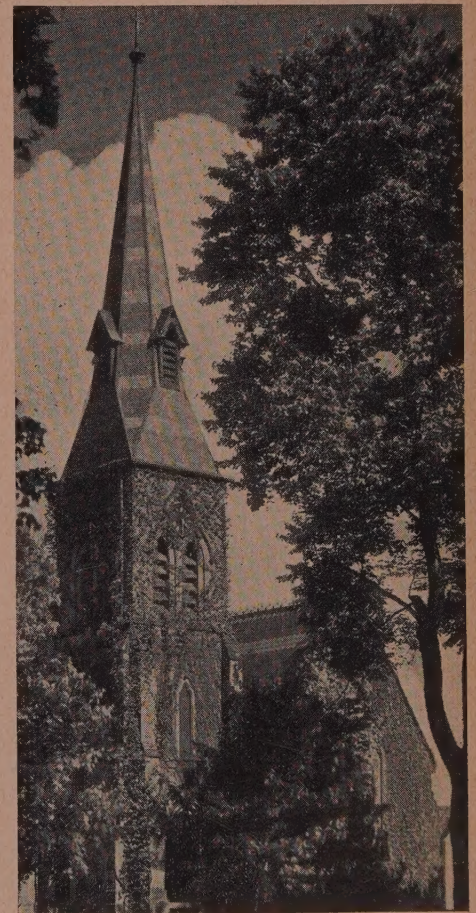
the former Caroline Inglesby Dial, and three sons, Dr. Edwin Penick of the department of religion of Randolph-Macon College in Lynchburg, Va., Dr. George Penick of the University of North Carolina School of Medicine, and the Rev. Charles I. Penick, rector of St. Stephen's Church in Goldsboro, N. C.

## **EDUCATION**

### **To Stay Up Front, \$8,000,000**

Kenyon College will undertake an eight million dollar long-range program for development.

The immediate objective will be a one-year campaign for \$1.8 million to satisfy the most pressing needs of Kenyon's un-



In Kenyon's decade of development, \$1,800,000 is first year's objective, for most pressing needs, College chapel is shown in this cut.



dergraduate department and its seminary, Bexley Hall.

These needs include a new college library (estimated at \$1 million); a \$350,000 addition to the science building; a \$150,000 expansion of the library for Bexley Hall; and funds with which to complete the field house at the college and to make necessary repairs to buildings.

There will also be an "advance fund" of \$200,000 to replace annual giving while the campaign is in progress.

Kenyon's president, F. Edward Lund, sees Kenyon's total needs as projected across a decade of development. He listed \$4,450,000 for scholarship and salary endowment, \$2,500,000 for new or remodeled buildings, \$300,000 for equipment, and \$526,000 for maintenance deferred.

"In comparison with several recently announced college campaign goals," Mr. Lund observed, "Kenyon has set itself a modest figure. We have put first things first, and we believe that we are asking only for that amount of support which will keep Kenyon in the front rank of private liberal arts colleges."

## New ECFS Courses

Three new courses and one revised course in the Episcopal Church Fellowship Series are announced by the publishers, Morehouse-Gorham Co. of New York. One of the new courses, intended for vacation Church schools, is now ready; the others will be available in time for the 1959-60 Church school year.

"The Nicene Creed," for primary and junior students (ages 7-11), which is now ready, covers 10 sessions for a two-week vacation course, or it may be used on ten Sundays in the summer.

The announced purpose of this course is to familiarize the pupils with the words of the Nicene Creed and to foster their understanding of it as a guide to life. The method and recommended activities are similar to "The Lord's Prayer" course, published last year. The intention of the publishers is to have a cycle of these courses, one of which may be used each summer over a period of three or four years.

A new nursery course, "God Leads Me," is similar to the earlier nursery course, "God Loves Me," and is intended for three-and-four-year-olds who are not yet ready for kindergarten. It may be used as an alternative for the earlier nursery course, or in a large school both courses may be used.

The third new course is for the oldest pupils in the Church school and for young people's groups. It is H-1, "Our Christian Heritage" (Church History and the Episcopal Church). This course consists of a new pupil's book written by the Rev. Powel M. Dawley, professor of Church history at General Theological Seminary, with a teacher's guide by Dr. Dora P. Chaplin, assistant professor of pastoral theology at General.

This course, which, says Morehouse-Gorham, is suitable also for use in Church-related secondary schools, seeks to give the student a better understanding of his own heritage as an Episcopalian by placing his tradition in the larger perspective of the continuing life of the Christian Church.

In this course, students are encouraged to proceed as rapidly or as slowly as they wish. It may be used, say the publishers, for week-day released time classes or as a study program for youth groups and can be extended over a two-year period.

Morehouse-Gorham plans a gradual revision of all its ECFS courses. The first revision, to be available this year, is Course 3, "We Obey God."

## PUBLIC AFFAIRS

### McCarthyism, Southern Style?

Bishop Louttit of South Florida was one of 11 prominent Southerners from seven Churches to sign a statement decrying increased efforts to identify desegregation with subversion. They said this spreading has led to a "Southern version of McCarthyism."

Attacks by segregationists, the statement noted, were first directed against the National Association for the Advancement of Colored People. "The disease," it said, "now spreads to new areas: the white Southerner, the educator, the newspaperman, the minister, the businessman, or the attorney who tries to work at this sensitive problem."

The statement said the goals of the attacks are "to silence those who do not accept the extremist position on segregation." The latest example of "this type of wanton attack," was the maiden congressional speech of Rep. Dale Alford (D., Ark.) of Little Rock, an avowed segregationist.

Mr. Alford, the signers said, had sought "to cast aspersions on the good name of Harry S. Ashmore, executive editor of the *Arkansas Gazette*, and upon the reputation of the Southern Regional Council." The signers observed:

"The speech has a familiar ring: the prolonged references to a grave conspiracy and then quick references to Mr. Ashmore and the council. Neither is charged with an improper word or deed; yet the allegation is made that the council was founded by a Communist. This allegation is both stale and discredited. No less a Southern conservative than Virginia Dabney, editor of the *Richmond Times-Dispatch*, has vouched for the honorable origins of the council."

The Rev. Will D. Campbell, associate executive secretary of the National Council of Churches' Department of Racial and Cultural Relations, through whom the statement was issued, said its signers spoke as individuals and not as representatives of their Churches.

Signers included Dr. A. C. Miller of

Nashville, executive secretary of the Christian Life Commission, Southern Baptist Convention; and the Rev. Charles H. Boyles, Nashville, administrator of the National Conference of Methodist Youth.

The statement said:

"If there is in fact a communist threat in the South, then Dr. Alford and others like him have a responsibility to report their knowledge to the FBI; if not, they have a duty to check the facts."

## INTERCHURCH

### The Roman Council

Deep cleavages exist between the branches of Christendom which cannot be ignored in considering the significance of the pope's call for an ecumenical council, the Rev. Eugene Carson Blake told members of the Associated Church Press at the ACP annual meeting this month.

Dr. Blake, Presbyterian leader, active in the National and World Councils of Churches, expressed the belief that the Council would be primarily an internal affair of the Roman Catholic Church. Dr. Blake mentioned the friendly expressions (i.e.: "separated communities" instead of "sects") in the pope's message, but he added:

"Pope John does not know much about the Protestant Churches from lively contact with them. It is unlikely that observers will be invited to attend the Roman Catholic Ecumenical Council. . . . And the Council will probably not confine itself to Church unity."

Dr. Blake also said:

"Free religious competition is not necessarily God's plan. . . . It is as important for Protestants to develop mutual respect for Roman Catholic convictions as for Roman Catholics to develop respect for Protestant convictions."

The Presbyterian leader was critical of press handling of the pope's announcement, contending that the coverage followed strictly the point of view of the Roman Catholic Church.

The Rev. Alexander Schmemmann, editor of *St. Vladimir's Seminary Quarterly* emphasizes the Orthodox theological nearness to the Protestant Churches. He said the Orthodox hope to be "a platform" on which both sides could meet, and he said he felt Roman Catholics and Orthodox had been drawing closer together in the last 50 years.

Clifford P. Morehouse, Episcopal Church layman, said the NCC and WCC were always open to Roman Catholics and stated his opinion that there would be no point in any conference with Rome which was not on a give-and-take basis.

**More News  
on pages 7 and 10**



## Debate in Full Dress and Delegates in Beards

After a full dress debate at Eastern Oregon's convocation, the district's budget of \$41,800 was passed almost unanimously. This action was part of convocation's principal work this year, namely of wrestling, successfully, with important fiscal matters. An increase in the district budget was necessary to cooperate with the national Church's diminution policy for missionary districts; Eastern Oregon's budget this year exceeds last year's by \$2,050.

Delinquencies in parochial assessments were largely paid up before convocation actually got under way and certain back assessments were forgiven. So none were denied seats, and it was felt that there is every likelihood of better assessment payments in the future.

The district's share in the capital expansion program of the Church Divinity School of the Pacific also got serious attention. Convocation voted to give \$83,000. As a healthy start, the Church of the Redeemer, Pendleton, presented a vestry pledge of \$5,000, with a check for \$1,000 as a first payment. Another \$5,000 gift — this one anonymous — was also announced.

The women's group which holds some joint sessions with convocation is now "The Episcopal Women of Eastern Oregon." At the final joint session, Mrs. Lawrence Lutzer, the women's president, asked, "How can the women now be more integrated into the future makeup of convocation, since they are no longer an auxiliary, but [nationally] an integral part or Women's Division of the National Council?" The answer came from convocation in the form of a special committee to be appointed by the bishop to report, with recommended canonical changes, at the next meeting of convocation.

Nearly every one of the district's 13 parishes and 15 organized missions was fully represented at convocation. A number of centennial beards were in evidence among the delegates — this being the centennial year for the state of Oregon.

**ELECTIONS.** Council of advice: clerical, C. A. Kopp, R. L. Greene, L. L. Perkins; lay, Teunis Wyers, J. W. Southworth, Arnold Anderson.

### MINISTRY

## Internship in Turbulence

Through its Graduate School of Theology, Oberlin (Ohio) College has adopted a new internship and field work program to train clergy for pastoral service in the socially turbulent "inner cities" of America's great metropolitan centers.

Oberlin will cooperate with the "Inner-City Protestant Parish of Cleveland" [of which St. John's Episcopal Church is a member] to offer a one-year internship for students from other theological seminaries.

## BRIEFS

**TOKYO HAS THE MOST MOSTS:** A large proportion of the Anglican Communion's most prominent Most Reverends (heads of national Churches) descended on Tokyo this month for the celebration of the Nippon Seikokwai's 100th anniversary. The Archbishop of Canterbury almost descended prematurely when he was two hours out of Hong Kong, but the plane got back to Hong Kong safely despite engine trouble. Presiding Bishop Lichtenberger of the U.S.A., told the American Japan Society in Tokyo that plans for the Episcopal Church's gift of a nuclear reactor are "moving along rapidly." Press reports do not say he gave a date for the kick-off of the \$360,000 drive for this purpose, but the unofficial word is that the drive will begin on Trinity Sunday, May 24.

**PRAYER AND FOOD:** The Rev. Edwin T. Dahlberg, president of the National Council of Churches, has called for prayers and relief for Tibetan victims of red imperialism. He said, "We view with profound sorrow the tragedy of the Tibetan people, assaulted by Chinese communists violently seeking to regiment a peaceful population." He said Church World Service had already rushed emergency food, clothing, and medicines to critical areas where Tibetan refugees were gathering [L.C., April 12], and he added, "I call upon the members of our Churches to pray for the persecuted people of Tibet and for an end of their persecution." Meantime, Thubten J. Nordu, brother of the Dalai Lama, called for contributions to be sent to Church World Service. He estimated the number of Tibetan refugees at 18,000 — and said the number would grow. Mr. Nordu was himself aided by C.W.S. to immigrate to the United States.

**GRANT FOR SEWANEE FACULTY:** Lilly Endowment, Inc., has given a grant of \$10,000 to the University of the South to help teachers of proven ability further themselves in their fields. Vice chancellor Edward McCrady said the money would be divided among six faculty members: the Rev. David B. Collins, university chaplain; James T. Cross, assistant professor of mathematics; Thomas A. Rogerson, instructor in Spanish; Dr. John B. Cicks, associate professor of physics; Hugh H. Caldwell, professor of philosophy; and William Guenther, assistant professor of chemistry.

**SWITCHES ON CELIBACY:** A prominent Protestant spokesman has advocated serious consideration of a celibate clergy, and a Roman Catholic editor has urged serious consideration of allowing marriage among clergy. Says Dr. James T. Cleland (married but childless), dean of the Chap-

el at Duke University: "Marriage doesn't mean a minister can't do a first-rate job. Yet if he does a first-rate job, his wife and family will have to take a second-rate place." Meantime, *Catholic Missions*, published in Milan, Italy, has suggested, in view of the shortage of mission clergy in Asia and Africa, that the order of deacons be opened to married men.

**DETROIT SCHOOLS WIN:** Detroit voters overwhelmingly endorsed a program to spend \$90,000,000 in a five-year program of school construction. Among those who publicly supported the measure was Bishop Emrich of Michigan.

**SCHISMATICS CONSECRATE:** South Africa's splinter from the Anglican tree, the "Church of England in South Africa," has held a service consecrating the Rev. S. C. Bradley as a bishop. Only one bishop took part in the consecration, instead of the three required by Anglican and ancient canon law. He was Bishop George Frederick Bingley Morris, head of the South African schismatics. The group was organized by Dr. John William Colenso. After his death in 1883, the group was without a bishop until 1955, when Bishop Morris, who had retired as Anglican Bishop of North Africa the year before, accepted the leadership. The Anglican provincial paper described the new consecration as "flouting fundamental Church order."

**PLEASE RESIGN:** Dismissal of 13 professors of Southern Baptist Theological Seminary in Louisville was rescinded recently, but the professors were "respectfully requested" to resign. The newly unfired professors said they couldn't quite see the difference between being dismissed and being asked to resign, but they appeared willing enough to resign. The maneuver, RNS says, was an effort by the seminary's board to do everything possible to protect their accreditation short of reinstating the professors.

**CASSERLEY TO CHICAGO:** The Rev. J. V. L. Casserley has been named as librarian of the Bishop Anderson Foundation in Chicago. He will be working with the faculties, staff, and student bodies of the professional colleges of the fields of the biological sciences of the Medical Center, Chicago. He will be a full time staff member of the Foundation, but it is expected he will also do some lecturing at Seabury-Western Theological Seminary. The Medical Center includes a number of professional colleges and hospitals, among them: the University of Illinois Professional Colleges and the Chicago Medical School. At Seabury, Dr. Casserley is expected to lecture in apologetics and philosophical theology. He is at present Hoffman professor of dogmatic theology at General Theological Seminary.



# New Kind of Priest



Many Korean churches are separated by high mountain ranges and miles of muddy rice fields.

## Kanghwa needed men to take the burden of the priesthood without hope or promise of remuneration

By the Rev. John B. Whelan

*Author of this article is THE LIVING CHURCH's correspondent in Korea.*

**O**n St. Patrick's Day, hundreds of Episcopal Christians of the northern Korean Island of Kanghwa solemnly marched to the village market place shepherded by their bishop, John Daly. There, hymns of faith were sung, the apostolic commission read and the village blessed by the bishop. Singing happily "Jesus shall reign" the procession made its way back to the parish church for the ordination of Son Isaiah, Kanghwa's twelfth priest.

The preacher, the Rev. Father Archer Torrey of St. Michael's Seminary, Seoul, emphasized the great debt that the Korean Church owed to Kanghwa. From Kanghwa came the very first Anglican Christian and this man later became the first Korean priest. This morning was a very special occasion indeed, for this candidate, Isaiah, was the first of a new kind of priest, an unsalaried worker priest.

During the past year, Kanghwa Island had made great strides toward self-support but this effort had been conceived of as primarily a financial one, that is, to aim to produce enough money to main-

tain all buildings and to provide a priest with a salary fixed by the diocese. The aim had proved too low, for Kanghwa has numerous churches separated by high mountain ranges and miles of muddy rice fields with few roads, and it has no transportation. Villages are often cut off from each other by weather conditions.

It soon became clear that if the people were to be shepherded and taught, each village needed to have its own priest. But, even if the diocese could produce so many priests, it would normally take long years to train them and require an astronomical amount of money to pay their salary according to the diocesan scale.

The solution of the problem lay on the Church's doorstep. Owing to the fact that the villages could not but be neglected spiritually by the one weary priest, God had raised up in each village a strong local Church leader who had to do most of the priest's normal duties without remuneration and without training except that of experience and without knowledge except what he had drawn himself from a study of the Bible.

It was then seen that the need was not so much for more seminary-educated, salaried priests and paid evangelists, but for a new sense of unselfish service for God which would make every Christian an evangelist. The need was to make it possible for any worthy man to offer to undertake the burden of the priesthood with-

out hope or promise of remuneration. On the part of the diocesan authorities there was happily found a readiness to cooperate in accordance with the principles and practice of the New Testament and the early Church.

Isaiah was probably the most notable of those local church leaders, and it will well repay us to consider briefly his history and manner of living.

He is a worthy representative of the old Korea which is fast passing away. From his ancestors he has received a knowledge of the ancient methods of healing the sick and also of the Chinese classics. This kind of education unlike modern education gives him great prestige with his own people without creating an unbridgeable gulf between him and them. For his livelihood he depends upon his rice land and he joins in all coöperative agricultural enterprises with his fellow-villagers.

His father was one of the first Christians of Korea and knew western Episcopal missionaries, mainly through teaching them Korean. Observing them, he learned about the work of a priest and came to realize how hard and exacting it was in a place like Kanghwa. When Isaiah was quite young, his father said to him, "Isaiah, it is my wish that you become a priest, but although I believe you are fit in character for that holy work, I fear that you are not fit enough in body." Faithfully following the tradition of filial piety

*Continued on page 11*



## Conversation Begins at Home

A pronouncement of great significance for the Christian world was made by Pope John XXIII on St. Paul's Day, January 25. Unfortunately, the significance of the pronouncement has been weirdly distorted in the spate of interpretation and speculation which poured forth after the fragmentary first report reached an eager public.

We refer, of course, to the story that His Holiness plans to call an Ecumenical Council. Those who are familiar with Rome's deliberate and orderly way of doing things were mystified to observe that week after week went by with no official text of the announcement, and no further details of the proposed council—nothing but reams of background about past councils, speculations about the next one, and acceptances and refusals of non-existent invitations. All these comments came from people who obviously knew no more than had been given in the first brief news service announcement, plus the general information available in standard reference works.

One possibility might have been that there was no such thing as an official text — that the whole vast public response had been set off by a completely casual, spur-of-the-moment remark picked up by an alert reporter. If no definite purpose and no details were made public, it was possible that they simply did not exist.

However, we have now received an English translation of His Holiness' January 25th address made available as editorial information on March 19th, some 53 days after the event. So much has been said and written in the meantime that it is hard to understand what the document really says, even when it is before you. Indeed, the original intent of the papal announcement may be hard for the Church of Rome itself to recapture. It has been interpreted before the world for over two months as proposing a courageous step in the direction of Church unity. What was actually proposed was an equally courageous and equally magnificent step but in an entirely different direction.

What Pope John XXIII proposes to do is to revive certain constitutional and consultative forms of Roman Catholic Church government which will, in his opinion, make the Church closer to its people. In his own words, he intends to revive "certain ancient forms of doctrinal affirmation and of wise provision of ecclesiastical discipline which in the history of the Church in an epoch of renewal yielded fruits of extraordinary efficaciousness." As his statement goes on to show, he was referring to diocesan synods and general councils. Such bodies have in the past he said, contributed to

"clarity of thought," "solidarity of religious unity," and "the living flame of Christian fervor."

By such developments as these, His Holiness told the 19 cardinals who were present to hear him, he wishes his pontificate to be known. We think we have understood his statement rightly as a call for bishops to consult with their clergy and for popes to consult with their bishops. Although the indirect effect of such a call upon relations with Protestantism, Anglicanism, and Eastern Orthodoxy may be enormous, the call was addressed strictly to Roman Catholics and was concerned strictly with the life and work of the Roman Catholic Church.

To put this new emphasis into practical effect, His Holiness made a double announcement: "a diocesan synod for the city [of Rome], and an ecumenical council for the Universal [Roman Catholic] Church." We have inserted the bracketed words ourselves; there could have been no confusion in the minds of his hearers as to what city and what Church he spoke of.

Then came the sentence which probably explains the total lack of official comment or interpretation for many subsequent weeks: "For the present, this communication made to the entire Sacred College assembled here [17 of the 75] is enough, and we reserve to ourselves the transmitting of it to the other cardinals who have returned to the various episcopal sees entrusted to them throughout the whole world." Nothing more could be said to anybody until all the cardinals had received the papal announcement.

To say that His Holiness has instituted a move for "democratizing" the Roman Catholic Church is to say too much. In the Roman point of view, the "legislature" is the "legislator" — the bishop for his diocese, the pope for the whole Church. Yet, to institute with great earnestness and solemnity a movement to surround the legislator with a consultative assembly is certainly a step in the direction of democracy. It is the way in which parliaments came into being in the nations of Europe. And it is, as His Holiness emphasized, a return to a most venerable form of Catholic Church order.

The papal address mentioned a third objective as springing from the first two — "the desired and awaited bringing up to date of the Code of Canon Law." This again should be sufficient indication that he was speaking of a Roman Catholic Council rather than an interdenominational one. There is little likelihood that Christians out of communion with the pope will be invited to discuss Rome's canonical problems. He made a gracious reference to "the faithful of the separated communities, that they also may follow us amiably in this search for unity and grace, to which so many souls aspire in so many parts of the earth." But in its context, this remark seems to refer to the anticipated strengthening and sweetening of the life of the Roman Church itself, thereby making it more attractive to others.

What now? What about the future? Has the completely erroneous emphasis on a great meeting to discuss Christian reunion set in motion a process that cannot be brought back to the pope's original purpose? We hope not. In our opinion, the reviving of repre-



sentative consultative bodies within the Roman Church would be a far more important step in the direction of reunion at this particular moment in history. In the realm of Church government it parallels the revival of a biblical emphasis among Roman Catholics in the theological realm. Many of the old stumbling blocks between Rome and other Churches are weathering away in the slow attrition of time. The old saw that "Rome never changes" has been proved wrong again and again. Indeed, Rome is able in some ways to change faster than any other Church when conditions are right.

The word "ecumenical" as commonly used today refers to the discussions between the different Christian communions on their common problems and their areas of disagreement. Roman Catholics take little or no part in these discussions at official levels, and many restrictions are placed on their participation even in unofficial ways. This lack of communication is greatly to be regretted, and the whole world had every reason

to become greatly excited over a report that seemed to indicate the possibility of a change.

But before there can be any dialogue between Roman Catholics and other Christians, Roman Catholics must begin to have dialogue among themselves. They must relearn the Church's ancient belief in the validity of conversation among Christian brethren as a way of arriving at doctrinal and disciplinary decisions. St. Peter's admonition, "Ye younger, submit yourselves to the elder," must be enriched by the apostle's further admonition, "Yea, all of you be subject one to another" [I Peter 5:5].

In his call for a meeting of the synod of Rome and a world-wide council of the Roman Catholic Church, Pope John XXIII is saying with the authentic voice of Peter, "Yea, all of you be subject one to another." We hope that his flock will follow his lead promptly and enthusiastically, forgetting all about a misconception that turned out, all innocently and unwittingly, to be the greatest journalistic hoax in many a year.

## NEWS *Continued from page 6*

### LITURGY

#### The Jazz Mass

*The "Jazz Mass" described here by Fr. Grambs, who is Newark correspondent for THE LIVING CHURCH, was also performed at St. Paul's Church, Norwalk, Conn., on April 5 — by a four-piece combo of piano, alto sax, bass, and drums, with the choir. There it brought reactions ranging from "fine" to "sacrilegious." Bishop Gray of Connecticut said, "The music of a parish is under the direction of the rector. I have no comment to make." The performance was scheduled after the rector, the Rev. Anthony P. Treasure, had heard it on a recording. He described the service as "very reverent, very impressive, and very moving."*

by the Rev. GEORGE GRAMBS

"A Twentieth Century Folk Mass," known popularly as "The Jazz Mass" and composed by the Rev. Geoffrey Beaumont, vicar of St. George's, London, England, was sung at the Eucharist in St. John's, Dover, N. J., on Low Sunday, April 5, by members of the junior and senior choirs.

This setting was composed by Fr. Beaumont, because he was "deeply concerned that nothing has been written since the Elizabethans, which can properly be called a folk mass." He maintains that Church music is utterly foreign to the majority of people.

The music used at the Holy Eucharist in apostolic days was the normal music of the day, and only became "Church music" when it arrived with definite Church associations in western Europe, where it developed itself into the plainsong we know.

"The Twentieth Century Folk Mass" is set for piano accompaniment. It is not expected that it should be adhered to in detail, and it is hoped that it may be de-

veloped by small orchestras. It is important that the accompaniment should help the congregation to do its part.

Its contemporary rhythms are more familiar on the entertainment than the religious scene: the introit is composed to a steady 4/4 beat, the gradual is in progressive jazz style, the Agnus Dei has beguine rhythms, and other sections are in Dixie-land jazz.

The rector, the Rev. George Henry Brant, was a pianist in a dance band before receiving his degree at the Toronto Conservatory of Music. Fr. Brant says, "It is a mistake to allow this type of music, which brings joy to so many people, to be identified only with everyday living and so-called 'holy music' to be identified only with special days."

### OHIO

#### Episcopal Square

Development of an Episcopal Square in the heart of downtown Cleveland became a reality with the purchase of a two-story building adjacent to Trinity Cathedral. The diocese now owns an impressive block between Euclid and Prospect Avenues, less than a mile from Public Square.

Built originally as an artistic unity blending with the cathedral, the building was purchased for \$350,000. Bishop Burroughs of Ohio said part of the acquired building will be remodeled to serve as diocesan offices and the remainder will be rented. He added the Cleveland Church Federation, representing 300 churches with more than 100,000 members, has been approached as a possible tenant.

The building was purchased with money made available by the highly successful diocesan-wide Episcopal Advance Fund

drive two years ago. At that time a \$1,235,000 goal was surpassed by more than a million dollars.

Several months ago the diocese bought two houses on the Prospect side of the square for expansion of parking facilities.

Only the Episcopal Home for the Aged will remain in the redeveloped square under independent control. While not owned by the diocese, the home is governed by a board of trustees, most of whom are members of Trinity. [RNS]

### ENGLAND

#### Royal Visit to Rome

by the Rev. DEWI MORGAN

On April 20 Queen Elizabeth, the Queen Mother, will begin a visit to Rome — her first. She will be accompanied by Princess Margaret — making her second visit, the first being in 1949. Both the Queen and the Princess will be received in audience by the Pope.

This has, as might be expected, roused a great murmur of speculation, most of which is voiced either by the more sensational parts of the press or the more militantly Protestant denominations. The result has been the somewhat unusual step of a statement from Clarence House, the Queen Mother's residence. In reply to a criticism voiced by the Free Church of Scotland the statement points out that the Queen Mother will pay a courtesy call both on the President of the Italian Republic and on the Pope. It goes on to say: "You will no doubt realize that a courtesy of this nature does not imply or reflect any views as to the political or religious opinions of the heads of state visitant."

Commenting, one paper reminds its readers that three years ago the Queen invited Khrushchev and Bulganin to tea.



## New Kind of Priest

Continued from page 8

Isaiah did his best to comply with the wishes of his father and at 30 he became the local church leader. For over 26 years in this capacity he expounded the Word of God in his own village and preached Christ in the outlying heathen villages where churches later were built.

The second World War began, and toward the end the Japanese attitude to Christians became more hostile. One day Japanese local officials came to the church and delivered a shrine of the Shinto goddess Amaterasomikami and ordered Isaiah to set it above the altar cross. Isaiah replied, "If I do what you command I will not only deny my Lord but also the purpose of my whole life. I cannot do this thing." He was warned to think about it carefully. Having thought about it he took the shrine home and smashed it. As he was waiting for the police to come, his wife asked, "What shall we do now?" He replied calmly, "It will be best for all if I die at their hands, for now there is no more hope on earth for me." The police never arrived for the war ended.

Isaiah's next trial was during the invasion from North Korea. The local Red groups seized all clergymen and church leaders and took them away for execution. One day they came to Isaiah's house and led him away because he was well known as a preacher of Christ. Manacled, he was thrown into a shed to await the march over the 38th parallel to execution.

It so happened that the officer in charge of the local North Korean occupation troops fell ill. Someone told him that the village had a man with a knowledge of the ancient medicines so beloved to all Koreans. He sent to Isaiah's house only to be told he had been led away for execution. Furiously angry, the officer went to the police who denied all responsibility, saying that the local Red group had arrested him. The officer went to the headquarters and demanded Isaiah's instant release. The officer, having taken the medicine that Isaiah prepared, was restored to health. In return he showed Isaiah great kindness and offered his protection. He was the only Church leader of the district to survive.

It therefore brings great joy to the hearts of local Christians that such a man as Isaiah should become Korea's first worker priest; St. Patrick's Day (the feast of their patron saint) will come to hold deeper meaning for them.

A western priest who has worked on Kanghwa for over two years commented: "I believe that this is the Korean Church's biggest stride so far toward self-support. It will take time, however, for the full significance of this event to come home to priests and people but when it does they will realize that the receiving of foreign priests and foreign money will no longer be a necessity but rather an embarrassment."

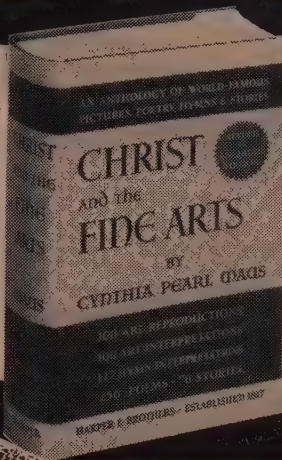
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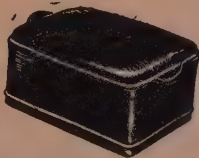
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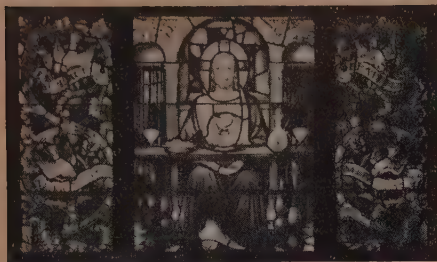
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## The Annoying Psalms

REFLECTIONS ON THE PSALMS. By C. S.  
Lewis. Harcourt, Brace, 1958. Pp. 151.  
\$3.50.

Great writers sometimes produce di-  
verse reactions in diverse readers. C. S.  
Lewis is certainly a great writer. We pub-  
lish below the diverse reactions he has  
produced in two different readers. Both  
reviewers agreed that this would be an  
interesting thing to do, but neither saw  
the other's review before publication.

### Review I

Very early in his latest book, C. S. Lewis  
makes the statement, "I write for the un-  
learned about things in which I am un-  
learned myself." So his position as an  
amateur biblical commentator is ex-  
pressed, but the disclaimer is useless. If  
Dr. Lewis wishes to set aside his reputa-  
tion as a scholar, that's as may be. For-  
tunately he makes no attempt to put  
aside his superlative ability to say exactly  
what he feels. And how important that  
ability is to this book cannot be overesti-  
mated. *Reflections on the Psalms* is al-  
most entirely a collection of feelings, emo-  
tional responses, inner impressions (call  
them what you wish), about one of the  
most misunderstood books in the Bible.

Most of us have found certain sections  
of the psalms very difficult to take. They  
have disturbed our sense of biblical bal-  
ance. We think: either the violent curs-  
ings of the psalms are in error or Christ's  
precepts of love are. Judgment either in  
the Old Testament sense or the New has  
to prevail — not both, since they are  
patently irreconcilable. Either the au-  
thors of the psalms were hopelessly pride-  
ful or most of us do not understand the  
meaning of the word.

These and other similar problems have  
bothered us all, including, it would seem,  
Dr. Lewis. We tend to shrug them off.  
He, with his beautifully polished logical  
sense and theologically oriented imagina-  
tion, carefully surmounts his difficulties.

He realized from the very outset that  
Holy Writ must be all of one piece or it  
is nothing. It could not be self-contradic-  
tory. It therefore became simply a matter  
of looking behind the obvious meanings  
of the words to find the phrase, the idea,  
the historical process that tied the psalms  
together and canceled out the superficial  
or apparent contradictions we think we  
see between them and some sections of  
the Gospels.

Bit by bit Dr. Lewis strips back the layers  
of artificial sophistication with which the  
psalms have been encrusted. He shows  
them to us for what they are — the frank  
expressions of a people freely in touch  
with God and bursting to externalize that

relationship. To the psalmic Jews there  
was no difference between the religious  
and secular life. Consequently they ex-  
pressed themselves about everything with  
a single vision. As a result, paradox  
abounds. An unfailing sense of personal  
honesty and innocence flashes through all  
of the poems. There is rejoicing in a  
continuing discovery. Life, in the psalms,  
was accepted for what it was — not what  
the psalmist wished it to be. And we, of  
course, have confused our religious dream  
with its living reality.

All of this is accomplished with the  
warmth, humor, skill, and polish we have  
come to expect from C. S. Lewis. He is,

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below are parishes, missions, individuals, etc., who  
elect to take part in Cycle by offering up the Holy  
Eucharist on the day assigned.

### April

19. St. Edward's Chapel, Joliet, Ill.; Trinity,  
Peru, Ind.
20. St. John's, Wisconsin Rapids, Wis.
21. St. Stephen's, Alva, Okla.
22. St. George's, Bridgeport, Conn.; St. James',  
Port Daniel Centre, Quebec, Canada.
23. St. George's, Schenectady, N. Y.; St. George's,  
Bronx, N. Y.
24. St. Paul's, Norwalk, Conn.
25. St. Mark's, Baxter Springs, Kan.; St. Mark's,  
Portland, Ore.

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ter all, perhaps the most significant lay-theologian the Church has produced so far this century. There is no point in dealing specifically with any of Dr. Lewis' conclusions here. His book speaks best for itself. It is short, brilliantly written, and demands to be read.

Yet in all fairness it should be pointed out that *Reflections on the Psalms* is going to annoy mightily some purists and literalist-scholars. But that's as it should be. The psalms themselves were meant to annoy such people. ROBERT H. GLAUBER

#### Review II

At the very outset Mr. Lewis states, "This is not a work of scholarship. I am no Hebraist, no higher critic, no ancient historian, no archeologist. I write for the unlearned about things in which I am unlearned myself" (p. 1).

This disarming admission is amply borne out in most of what follows and leaves one hoping that someday the author will master those disciplines — so necessary to his subject — to which he now lays no claim. For although the book shows an awareness of the peculiarly semitic setting of the psalms and of biblical theology, it much more often digresses into ruminations and personal interjections unrelated to the dignity or depth of the subject. Curiously, no reference is made to any reputable commentator on the psalms. We are at Mr. Lewis' mercy.

True, when he deals with particular psalms (a rarity in this volume), there is much that is solid and helpful. Also certain subjects germane to an understanding of the outlook of the psalmists are briefly but soundly discussed: the law, judgment, creation, death, or the psalmists' enthusiasm for God and His worship and their sense of indignation and invective against the ungodly. Perhaps the last chapter, which treats of the liturgical use of the psalms as the Prayer Book assigns them for Christmas, Whitsunday, and the Ascension is the most valuable part.

However, we are given far more of Mr. Lewis' reflections than we are given psalms. In chapter VIII, for example, out of 10 pages, eight are devoted to the author's chatty application of a few scattered psalm verses. Often there are long digressions, like that on the religion of Akhenaten, or labored explanations, such as that on allegory in chapters X and XI. Some may not mind the conversational tone that runs throughout or the frequent cute asides, though they often have a way of reducing the entire subject to the trivial and trite.

On having begun this book with high hopes, but come away with those hopes dashed, one might say of Mr. Lewis what he himself says of St. Paul: "I cannot be the only reader who has wondered why God, having given him so many gifts, withheld from him . . . that of lucidity and orderly expression" (p. 113).

JOHN O. BRUCE

## Around The Church

Bishop Swift of Puerto Rico reports in his April news letter that he has just returned from a meeting in New York of the planning committee for **El Seminario Episcopal del Caribe**. This institution, "which will train clergy for all American missionary districts in the West Indies, is to be built with the overseas part of the 1960 mite box offering." The bishop reports that land has already been purchased "about a mile beyond Colegio San Justo" [Church boarding and day secondary school in St. Just]. The committee, said the bishop, met in the office of the chairman, Bishop Donegan of New York, and drew up a tentative constitution and made recommendations to National Council for a board of trustees.

The diocese of California plans to open a **downtown chapel** on the main floor of the Mills Building, in **San Francisco's financial district**. The purpose of the chapel is to provide weekday worship and counsel for persons of all religions in the area. It will be known as the Cathedral Chapel of St. Francis. The Rev. Henry P. King, Jr., now assistant at St. Paul's, San Rafael, will be vicar.

A Pennsylvania clergyman has ordered the **5,000th Episcopal Church sign** sold through the Church's National Council since late December, 1950. The sign — which is red, white, and blue and reads "The Episcopal Church Welcomes You," will go, free of charge, to the **Rev. Willard G. Prater of St. George's Church, Hellertown, Pa.** Each sign carries the name of the nearest Episcopal church and a replica in color of the official Church flag.

**St. Peter's Church, Livingston, N. J.**, has been **condemned as unsafe** for public meetings. Services, therefore, are being transferred to the auditorium of its new educational building from the church edifice which was erected originally as a temporary structure. In the meantime there is a campaign in progress to raise funds for a new \$125,000 church. The Rev. Auguste F. Marlier is vicar.

Speaking at a Washington, D. C., seminar on "**Christian Resources for Handling Despair**," the **Rev. John Soleau**, assistant professor in pastoral theology at Virginia Theological Seminary, said he had found that "increased awareness that comes in the despair caused by bereavement or other loss may open the door of pastoral opportunity." It gives a chance to prepare people to face life's problems with courage, he said. But if the minister uses "old saws" or futuristic hopes of "pie in the sky," the patient may be pushed back

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into a life of immediacy. Formula words of "salvation" and "redemption" do not work in crises and the people on whom they are used are apt to feel defrauded. He said, "The purpose of the Church is not to build structures but people, to relate life to life that the power of God may come into everyday experience and redemption may be experienced here and now."

One evening last month in Managua, Nicaragua, the street was blocked off in front of the Church's Casa Anglicana. The occasion was official inauguration of the Church's medical service in Central America. Under the supervision of the Rev. Richard Johns, a staff of Nicaraguan doctors are manning, as volunteers, the Policlínica Americana San Lucas.

Original grant for equipping the clinic came from the United Thank Offering of the women of the Church. Several U.S. parishes are helping to support the clinic.

Christ Church, Grosse Pointe, Mich., is paying the salaries of a full time nurse and teacher in Nicaragua. One Grosse Pointe communicant, Mr. Mervyn Gaslin, is starting a land reclamation project in Nicaragua, to help the country stabilize its agricultural economic base.

On a recent visit to Michigan, Bishop Richards of Central America said that Central Americans desperately need American drugs, particularly tuberculosis serums.

Bishop Richards observed, while he was in Michigan, that America's most exportable export is its spiritual values, and that any effort to demonstrate this on foreign shores is a blow for world peace.



Export to Central America: spiritual values.\*

Special spring drives, in the interest of the United Clothing Appeal of American Churches for serviceable used clothing to aid needy people overseas, are being emphasized in thousands of churches across the nation during the April 15 - June 15 period. Minimum goal of the 1959 appeal beginning this spring is for ten million pounds. Slogan of the appeal is "Let the Idle Clothing in your Closet Go to Work to Help Someone in Need." Church World Service, in which the Episcopal Church participates, coordinates the United Clothing Appeal.

From July 13 to 24 this summer the Church Divinity School of the Pacific, Berkeley, Calif., will hold its 5th annual Summer School of Church Music. This school is open to all Church musicians interested in liturgical music. The Rev. Dr. Robert N. Rodenmayer, professor of pastoral theology at CDSP, will conduct a daily seminar for clergy. Information is available at the Church Divinity School, 2451 Ridge Rd., Berkeley, Calif.

\*Bishop Richards blesses new Managua clinic. With him, from left: Dr. Doroteo Castillo, minister of public health of the Republic of Nicaragua, and Dr. Alfredo Heute Armijo, chairman of the clinic's medical staff.



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# PEOPLE and places

## DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

### Appointments Accepted

The Rt. Rev. Louis C. Melcher, retired Missionary Bishop of Central Brazil, will on May 1 begin work at the Village Chapel, Pinehurst, N. C.

The chapel, which is not connected with the Episcopal Church, is open during the winter resort season to all persons who wish to worship there. It has been served in the past by ministers of the Episcopal, Unitarian, and Presbyterian Churches. Services are from the Book of Common Prayer.

The Rev. Richard A. Cantrell, formerly vicar of the Church of St. William Laud, Pittsburg, Texas, and St. Charles the Martyr, Daingerfield, is now rector of St. John's Church, Bisbee, Ariz. Address: Box 368.

The Rev. W. Bradford Hastings, formerly rector of St. Luke's Church, Minneapolis, is now rector of All Saints Church, Worcester, Mass. Address 10 Irving St.

### Ordinations

#### Priests

Atlanta — By Bishop Claiborne: On March 17, the Rev. James Lawrence Johnson, assistant, St. James' Church, Macon, Ga.

Newark — By Bishop Stark: On March 21, the Rev. James D. Schultess, assistant rector of Calvary Church, Summit, N. J.

Olympia — By Bishop Bayne: On February 28, the Rev. Daniel M. Hevenor, vicar, Pacific County Mission, with address at 1315 Duryea St., Raymond, Wash.; and the Rev. Bernard F. Young, associate, St. Stephen's Church, Seattle, Wash.

Philippines — By Bishop Ogilby: On March 15, the Rev. William C. Houghton, chaplain of Brent School, Baguio City, and assistant at Epiphany Mission, Baguio.

Wyoming — By Bishop Hunter: On March 17, the Rev. John W. Day, Jr., who is in charge of missions in Wheatland, Glendo, and Hartville.

The sermon at the service, held in All Saints' Church, Wheatland, Wyo., was preached by the

candidate's father, the Very Rev. John W. Day, dean emeritus of Grace Cathedral, Topeka, Kan.

### Births

The Rev. A. Allen Attenborough and Mrs. Attenborough, of Christ Church (Old Swedes), Upper Merion, Bridgeport, Pa., announced the birth of their third daughter, Charlotte Ann, on February 8.

The Rev. Albert W. Snow and Mrs. Snow, of St. Mark's Church, Ashland, N. H., announced the birth of their third daughter, Laurinda, on March 2.

### Women

St. Cornelius' Church, Dodge City, Kan., in the district of Salina, recently elected two women to serve on the vestry for three-year terms. They are Mrs. Donald Young, Jr., a homemaker, and Miss Charlotte Ordelheide, a business woman.

### Organists

Mr. Joseph Morrow, formerly choirmaster at the Church of the Nativity, Huntsville, Ala., will be organist and choirmaster at St. Mary's Cathedral, Memphis, Tenn., succeeding Mr. William Brice, who is returning to Atlanta. Mr. Morrow is completing studies for his master's degree at the University of Michigan.

### Resignations

The Rev. Robert P. Frazier has resigned as rector of St. Philip's Church, Wiscasset, Maine, and vicar of St. Giles' Mission, Jefferson, and will retire on May 1. His permanent address will be Stonington, Maine.

The Rev. Werner F. Renneberg, who was instrumental in founding the Church of the Redeemer, Louisville, and served as its rector for 37 years, will retire on May 1. Thereafter he may be addressed at 4205 Winchester Rd., Louisville 7.

The Rev. Louis Wetherbee Pitt, rector of Grace Church, New York City, died April 2, in New York. In 1947, he was nominated as coadjutor of Western New York and suffragan of New York. He withdrew in the New York election.

Dr. Pitt was born in Middletown, Conn., in 1893. He was ordained to the priesthood in 1919 and served churches in Newark and Montclair, N. J., and Ardmore, Pa. He became rector of Grace Church, New York, in 1940, and during his ministry the church was restored through a \$350,000 rebuilding project.

Dr. Pitt was a visiting chaplain at Columbia University from 1948 to 1949, and during that time delivered the invocation before the installation of Dwight D. Eisenhower as Columbia's 30th president.

He received the D.D. degree in 1940 from Wesleyan, the S.T.D. degree in 1941 from Berkeley Divinity School, and the S.T.D. degree in 1951 from New York University.

In 1948, he became dean of the convocation of Manhattan, and in 1949 he was elected a member of the standing committee of the diocese of New York. Dr. Pitt became a trustee of the Cathedral of St. John the Divine, New York City, in 1949.

Survivors include his wife, the former Blanche Parmelee, two sons, Seldon Pitt and the Rev. Louis Wetherbee Pitt, Jr., rector of All Saints' Church, Brookline, Mass., and a daughter.

Mary Alma Borroum Godolphin, wife of the Rev. Francis R. Godolphin, rector emeritus of St. Andrew's Church, Richmond, S. I., N. Y., died March 21 at the age of 81 in Staten Island, N. Y.

Mrs. Godolphin was the mother of Dr. Francis R. B. Godolphin, a member of the faculty and a former dean at Princeton University.

Also surviving are two daughters, Mrs. Grance Blanchard and Miss Jeanne Godolphin; two grandchildren, and four great-grandchildren.

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5:30 & 7:30-8:30

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CH S 9, EP 5:30; Weekdays: H Eu 7, 10; also  
Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,  
EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

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8:30) & Wed 10; EP 5:45; C Sat 5 & 8

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Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &  
Healing Service 12 & 5:30; HD HC 7 & 12

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.

Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;  
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;  
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8,  
Sat 2-5, 7-9

## RESURRECTION

115 East 74th  
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c  
Sun Masses: 8, 9:15 (Instructed), 11 (Sol); Daily  
7:30 ex Sat; Wed & Sat 10; C Sat 5-6

## ST. THOMAS

5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S) MP 11, Organ Recital  
3:30, EP Cho 4; Daily ex Sat HC 8; Thurs 11;  
HD 12:10; Noonday ex Sat 12:10

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r  
**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, S.T.D., v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,  
12, Ser 12:30 Tues, Wed, & Thurs, EP 5:15 ex Sat;  
Sat HC 8; C Fri 4:30 & by appt



## NEW YORK, N. Y. (Cont'd.)

**ST. PAUL'S CHAPEL** Broadway & Fulton Sts.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8  
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible  
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by  
appt; Organ Recital Wednesday 12:30

## CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10;  
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

**ST. LUKE'S CHAPEL** 487 Hudson St.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6;  
8-9, & by appt

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. C. Kilmer Myers, S.T.D., v  
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:  
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry St.  
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c  
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8  
ex Thurs at 8, 10, EP 5:30

## POUGHKEEPSIE, N. Y.

**CHRIST CHURCH** Academy & Barclay Sts.  
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki,  
B.D., c  
Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th);  
9:15 Ch S, 10:15 Children's Service, 11 HC (1st &  
3rd), MP (2nd & 4th)

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30;  
Thurs & Sat 9:30; Wed & Fri 12:10; C Sat 12-1

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass  
daily 7 ex Tues & Thurs 10; Sol Ev & Sta 1st  
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

**KEY**—Light face type denotes AM, black face  
PM; add, address; anno, announced; AC, Ante-  
Communion; appt, appointment; B, Benediction;  
C, Confessions; Cho, Choral; Ch S, Church  
School; c, curate; d, deacon; d. r. e., director  
of religious education; EP, Evening Prayer; Eu,  
Eucharist; Ev, Evensong; ex, except; 1S, first  
Sunday; HC, Holy Communion; HD, Holy Days;  
HH, Holy Hour; Instr, Instructions; Int, Inter-  
cessions; Lit, Litany; Mat, Matins; MP, Morning  
Prayer; r, rector; r-em, rector-emeritus; Ser,  
Sermon; Sol, Solemn; Sta, Stations; V, Vespers;  
v, vicar; YPF, Young People's Fellowship.

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